# The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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## 1st PRESBYTERIAN CHURCH—SAVANNAH.

This church, it will be recollected, was constituted last June. From their Rules and Confession of Faith, we make the following extracts to show that Presbyterianism is understood by this infant church, and to serve as a model, as far as circumstances will admit, in the orginization of new churches. Many churches languish for the want of Rules—but more from their neglect.

The following is the form of admission, or confession of faith adopted by this church.—*Charleston Observer.*

"You have now presented yourselves before God, and his people, to dedicate yourselves to his service, and become incorporated with his visible Church; you are about to profess in this publick and most solemn manner, that you have felt yourselves dead in trespasses and sins, vile and abominable in the sight of God, justly condemned by his righteous and holy law, and exposed to the awful penalty which it threatens; that from this fearful condition you are conscious you could never have been released, but by the Almighty power and sovereign grace of God, who in the riches of his mercy, without any merit on the part of the creature, has been pleased to provide a rescue through his Son: and by his atoning sacrifice, to open the door of reconciliation and hope to every believing penitent: That you hope and believe the spirit of all grace has changed and renewed your hearts, given you true repentance, and enabled you to rely entirely on the Lord Jesus, for salvation and eternal life; and that you do now, in dependance on divine aid resolve to renounce the world, its sinful pursuits and amusements, and give yourselves up to God, through Christ to be his willing servants forever. The ransaction before you is solemn in its nature, and connected with infinitely momentous consequences. God, angels, and men, are this day witnesses of the vows which you are now making; they are now recording in heaven, to be publickly exhibited on your trial at the last day; yet these reflections need not overwhelm you; justified by the blood of Christ, and sanctified by the Holy Spirit, you may freely venture to commit yourselves to his protection, and trust his faithfulness for strength to enable you to fulfil your engagements. Attend now to the

*Profession of your Faith.*

1st. Do you believe that there is one only living and true God existing in three persons:—The Father, the Son, and The Holy Ghost; and that the Scriptures of the Old and New Testaments were given by Divine inspiration, to be the only infallible rule of faith and practice?

2d. Do you believe in the fall and consequent ruin of man; that his whole soul is utterly depraved, and that he is justly exposed to the wrath of God forever?

3d. Do you believe in the great work of redemption by the incarnate Son of God; and that through the merit of his sacrifice alone, we can be pardoned or justified, and made the heirs of eternal life?

4th. Do you believe in the agency of the Spirit of God, to form the heart anew; and that without this agency, no human being would ever be so sensible of his danger as to apply to the Lord Jesus Christ for salvation?

5th. Do you believe in the necessity of regeneration, or a change of heart; and a continual progress in holiness, in order to be prepared for the kingdom of Heaven?

6th. Do you believe in the resurrection from the grave, and the final union of the soul and body in a future state?

7th. Do you believe that God has appointed a day in which he will judge the world in righteousness, by Jesus Christ, when angels and men, both good and evil, will be rewarded according to their deeds?

8th. Do you believe that from the judgment seat of Christ, the wicked will go away into eternal punishment; but that the righteous will be received into the mansions of everlasting peace and glory?

9th. Do you approve of the government and discipline of the Presbyterian Church, established in these United States, and do you promise to promote the peace, unity, and purity of this Church; submitting yourselves to the exercise of its lawful authority so long as you shall remain members of it? And do you now, in the presence of God, angels and men, solemnly avouch the Lord Jehovah, to be your God and portion; and without reserve, give away yourselves in an everlasting covenant, never to be forgotten? And do you promise to devote yourselves to his service, and to observe all his commands and ordinances, in the sanctuary, in the family, and closet, as God shall give you strength?

ARE THESE YOUR PROFESSIONS?

We, therefore, in consequence of these your covenant engagements, do affectionately receive you as members of this Church, and in the name of the Lord Jesus Christ, declare you entitled to all its privileges, and welcome you to fellowship with us, in the blessings of the gospel; and for this purpose, may the blessing of God rest upon you, and the spirit of Christ fill your hearts.

(*Baptisms—if any subjects.*)

And now, beloved in the Lord, you have entered into a solemn covenant from which you can never be released; the vows of this day will rest upon you through life; they will follow you to the bar of God, they will abide with you through all eternity. Henceforth the eyes of the world will be upon you, and as you conduct in this mortal existence, religion will be honoured or disgraced. If you live according to the rules of the Gospel, you will be a comfort to us, and our crown of rejoicing; but if you "turn back to the beggarly elements of this world," you will "crucify the Son of God afresh, and put him to an open shame;"—but we hope better things of you, even things that accompany salvation!—May Jehovah bless you and keep you! May he lift up the light of his countenance upon you! and be merciful unto you. May He strengthen you by his grace, and lead you by his spirit through this transitory life; and after this warfare is accomplished, may we all be brought together into that glorious Church, where our communion will be perfect, and our joy everlasting!—Amen.

### RULES

*For the government of the First Presbyterian Church in Savannah.*

ARTICLE 1st. [This article gives the title of the Church, &c.]

2d [Prescribes the mode of electing elders and deacons.]

3d. [The mode of electing a minister or pastor.]

4th. Any person desirous of becoming a member of this Church either by profession or certificate, shall be recommended to the session by the Pastor, shall be examined by the session, and give evidence of repentance toward God, and faith in the Lord Jesus Christ. Having been approved by the session, such candidate shall stand publickly propounded to the Church for ten days; after which time the session shall have power to admit such applicant to membership. If the Church be at any time destitute of a Pastor, then the first clause of this rule requiring the pastor's recommendation to the session may be dispensed with; and the session may proceed to examine and admit candidates.

5th. All persons who are admitted into this Church shall agree to its confession of faith and covenant, in presence of the congregation. They shall also agree to, and sign these rules.

6th. The ordinance of baptism shall not be administered to children, except one at least of the parents are members of the Church in regular standing—baptized children shall be frequently assembled, for the purpose of receiving religious instruction.—And it shall be the duty of the members of this Church to watch over such children, to admonish them, to pray for them, and to exert themselves to bring them to a knowledge of the truth.

7th. A Sabbath school, or schools for religious instruction of children, shall be established in connexion with this Church under the direction of the session, whose duty it shall be to appoint superintendants and teachers for the same.

8th. The Church shall meet statedly, as often at least once a month, for social worship, conversation, and improvement.

9th. The session shall make an annual report to the Church, of the progress and state of religion in the congregation, and of its proceedings generally; the minutes of the sessions shall be occasionally read to the Church, and shall always be open to the inspection of any member of the Church.

10th. The session shall annually elect a Clerk, whose duty it shall be to keep the minutes and preserve a record of births, baptisms, marriages, and deaths, in the congregation.

11th. The secular business of the Church shall be in the hands of a Committee, chosen annually by a majority of male Members, on the third Monday in November. This Committee shall annually report its proceedings.

12th. [Prescribes the mode of altering any of the above rules.]

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LOTTERIES IMMORAL.—A cause before the Circuit Court of the United States, in this city, last week, connected with Lotteries, brought forward the subject of their immoral tendency. We were much gratified to hear his Honor Judge Thompson, in his charge to the jury, express his decided conviction of their immoral tendency and that were he a legislator, he would not in any form, or for any object, authorize a lottery.—*Conn. Obs*

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SHIP NEWS FROM THE ROCKY MOUNTAINS.—A letter dated "Sweet Water Lake, July 8, 1827," received by a gentleman of this city, says—"Mr. Smith, one of our traders, arrived a few days since, in forty days from the Gulf of California. He had explored the country south of this. He informs us that he was on board of two merchant vessels from Boston,—the ship Courier, Capt. Cunningham, and a schooner, the name of whose master is not recollected. Capt. C. was taking in a cargo of hides and tallow. Mr. Smith had been given up for lost. His sufferings were extreme, owing to the vast sandy deserts lying between this place and the gulf." The same letter gives a *price current* of various articles in the region of the Rocky Mountains.

*Phila. Gaz.*

*From the New York Observer.*

## KNEELAND AGAIN DEFEATED, AND THE WORD OF THE LORD VICTORIOUS!

Messrs. Editors,—The following narrative of recent facts, contains, in our opinion, matters of signal importance and interest to all who love the Lord Jesus Christ in this portion of his church; and we desire to record them, and through the medium of your valuable and popular paper, send them to all the brethren, from a motive similar to that which influenced the Apostle Paul, as he went up to the synod at Jerusalem, to tell what God had done for the conversion of the Gentiles.

Some time ago, a Universalist residing upon Schooley's Mountain, (N. J) within the bounds of the Rev. Mr. Campbell's congregation, published a letter in a Universalist paper, containing some of the peculiar dogmas of his party, in addition to a challenge to Mr. C. In it the writer endeavoured to impress upon the minds of the public, that Mr. C's doctrine was such as would not stand the test of a publick scrutiny; and that if a Universalist preacher were to oppose him, his whole theological system would be demolished. In fact, it was a vulgar and abusive letter, very similar to those that Mr. Kneeland used to publish before he fell into the hands of Mr. M'Calla, at Philadelphia. At first, Mr. Campbell paid no attention to this silly and bombastic letter; but finding that the friends of Universalism industriously spread these papers to a large extent among his people, he felt himself called upon to take some means to counteract their influence. With a view to accomplish this, he publickly told his congregation, that on the 3d Sabbath of September, he would preach a sermon on the doctrine of Universalism. Immediately after making this publick annunciation of his design, handbills were stuck up in all directions thro' the neighbourhood, proclaiming that Abner Kneeland, the preacher of Universal Salvation, &c. &c. would, on the same day, and at the same place, refute Mr. C's arguments, and publickly demolish his whole system. This, as might be expected, created a great sensation; and consequently, on the proposed Sabbath, the whole region, for miles around, poured forth its inhabitants to the place of combat. When Mr. C. arrived at the Church, it was so filled that he could not get in; and hundreds who were in the same predicament, he found standing on the outside. As it was neither practicable to reach the pulpit nor address all the people from it, a platform was erected at the church door, upon which Mr. C. was placed to utter the message of God to this large, living, and heterogeneous mass.*

But for a moment let us pause in our narrative, and reflect upon the situation of this faithful and able ambassador of Christ, as he sat on that platform. When he announced his design of preaching on the doctrine of Universal Salvation, he had nothing in view but to warn his own beloved people of the spiritual death to which this doctrine tends. He never thought of going beyond his own flock; much less into a congregation of Universalists. Judge then of his feelings, when he found that the Universalists for miles around, headed by their leader from New York, and he again supported by some of his friends from that great metropolis, had intruded themselves into his hitherto peaceable and retired congregation of Pleasant Grove. When we behold this man of God sitting among that people over whom the Holy Ghost had made him overseer, about to preach to them the Gospel in plainness and sincerity, and see Mr. Kneeland arrive from New York and take his seat directly before him, together with Mr. Morris, the Editor of the Universalist paper, who, as if to do his utmost to discompose the preacher, took out his paper and writing apparatus;—I say, when we look upon this strange scene, are we not forcibly reminded of that incident recorded by the pen of inspiration in the book of Job, that when "the sons of God came to present themselves before the Lord, Satan came also amongst them to present himself before the Lord."

During Mr. Campbell's sermon which occupied nearly two hours, Mr. Morris continued to write;—Mr. Kneeland and several other Universalists were occasionally sneering and laughing in his face, in order to disconcert him; while, with these exceptions, the whole multitude listened with breathless attention tho' many of them were exposed to the scorching sun and wind during the whole service. When a friend, astonished and indignant at the effrontery of these emissaries of Universalism in attempting to browbeat Mr. C. asked him how he felt,—"felt," exclaimed he, "I felt as if I could have stood up undismayed and proclaimed the Gospel of my Saviour, though hell had opened and poured forth all its legions before me." And well he might; for if ever the power of God was present with a congregation of his people, it was present on that occasion. The preacher, full of the spirit of his divine Master, spoke as man seldom speaks and the great Head of the Church evidently accompanied what he said with a peculiar blessing: for such was the effect of that sermon, (which we hope and desire to see printed) that at least two thirds, if not three fourths of the whole multitude, went directly home. But this was not all; for the few who did remain, were so disgusted and disappointed with Kneeland's sermon, that they kept gradually diminishing, until it is supposed he stopped short, fearing he might be placed in the awkward situation of being left without auditors! In fact, so complete and total was his defeat, that even those who before had a partiality for his doctrine, were heard to say that he had not refuted one of Mr. C's arguments. His utter defeat and failure is another proof that men's tongues are at the disposal of the Lord. Balaam could not say what we would, when he came to curse the people of God; nor Laban, when he pursued Jacob; nor Kneeland, when he came to demolish Mr. Campbell!

I shall conclude, Gentlemen, by adding, that this communication has never been seen or heard by Mr. Campbell, and was written more than twenty miles distant from him.

Sept. 22, 1827.

*It is supposed there were between two and three thousand people, of all creeds and conditions, present on the occasion.

## PROPOSED UNION OF UNITARIANS & MOHAMMEDANS.

A negotiation was opened, in the reign of Charles II. on the part of our English Unitarians, with Ameth Ben Ameth, ambassador of the emperor of Morocco at the English court, in order to form an alliance with the Mohammedan prince for the more effectual propagation of the Unitarian principles. The two Unitarian divines who undertook this singular treaty, addressed the ambassador, and the Musselmen of his suite, as "votaries and fellow worshippers of the sole supreme Deity." They returned thanks to God, that he had preserved the emperor of Morocco and his subjects in the excellent knowledge of the one only Sovereign God, who hath no distinction nor plurality of persons, and in many other wholesome doctrines. They said that they, with their pens, defend the faith of one supreme God; and that God raised up Mohammed to do the same with the sword, as a scourge on idolizing Christians. They therefore styled themselves fellow champions with the Mohammedans for these truths. They offered their assistance to purge the Koran of certain corruptions and interpolations, which, after the death of Mohammed, had crept into his papers, of which the Koran was composed; for of Mohammed they thought too highly to suppose that he could be guilty of the many repugnances which are to be found in the writings which go under his name. This work they declared themselves willing to undertake, "for the vindication of Mohammed's glory." They intimated that the corrections which they would propose would render the Koran more consistent; not with itself only, but with the Gospel of Christ, of which they say Mohammed pretended to be but a preacher.—They told the ambassador, that the Unitarian Christians formed a great and considerable people. To give weight to the assertion, they enumerated the heresiarchs of all ages who have opposed the Trinity, from Paulus Samosatenis, down to Faustus Socinus and the leaders of the Polonian Fraternity. They celebrated the modern tribes of Arians, as asserters of the proper unity of God; and they closed the honorable list with the Mohammedans themselves. All these, they said, maintain the faith of one God: and "why should we forget to add *you Mohammedans*, who also consent with us in the belief of the only one supreme Deity?" Such is the substance of a letter which they presented to the ambassador, with some Latin manuscripts respecting the differences between Christianity and the Mohammedan religion, and containing an ample detail of the Unitarian tenets. They applied to the Mussulman as to a person of known discernment in spiritual and sublime matters: and they intreated him to communicate the import of their manuscripts to the consideration of the fittest persons among his countrymen.

Dr Horsley, in whose controversial writings with Dr. Priestley this epistle had been inserted (Letter 16, p. 307. ed. 3) by way of stamping its authenticity, has added a note, in which he says, that in consequence of Dr. Priestley's questioning the veracity of it, he examined the archbishop's library at Lambeth, from whence the copy was originally taken, where he found it in a thin folio, under the mark 673, among the codices MSS. Tenisoniani; and entered in the catalogue, under the article Socinians, by the title of "Systema Theologiæ Socinianæ." On the preceding leaf are the following remarks:—

"These are the original papers which a cabal of Socinians in London offered to present to the ambassador of the king of Fez and Morocco, when he was taking leave of England, August 1682. The said ambassador refused to receive them, after having understood that they concerned religion. The agent of

the Socinians was Monsieur Virze Sir Charles Cotterell, Knt., Master of the Ceremonies, then present, desired he might have them, which was granted; and he brought them and gave them to me, Thomas Tenison, then Vicar of St. Martin's-in-the fields, Middlesex."—*Christian Observer.*

## THE BLOOD OF CHRIST INVALUABLE.

As the body cannot live without water, so neither can the soul without Christ's blood. You cannot imagine a more miserable scene than this earth would be, if all the fountains and springs, rivers and seas, were dried up, and the clouds were to drop down no more rain: the heavens would be as brass and the earth as iron: every herb and tree, and every green thing upon the face of the earth, would presently wither and die: the heart would pant after the water-brooks in vain: the poor and the needy would seek water, and there would be none, and their tongue would fail them for thirst: millions would die in a day: every living thing that moveth upon the earth would expire in a general and most agonizing thirst for water.—Equally deplorable would be the case of the spiritual world, without the blood of Christ. Our natures would continue with all the filth and depravity they have contracted. The sin of our whole lives would be a dreadful and increasing weight upon us. Conscience would be always accusing; God would be always frowning; and hell always devouring some one or other of our guilty and helpless race. Helpless indeed! for if all mankind were to try with their tears to wash out the stain of one small transgression, they could not do it. Without shedding of blood, there could be no remission: for we were redeemed not with corruptible things such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot.—(*Extract from the unpublished Writings of Lavington.*)

## ON PRAYER.

BY SAINT CHRYSOSTOM.

Prayer is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm; it is the root, the fountain, and the mother of a thousand thousand blessings.—I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged, like lightning, for the skies

The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart.—Assuredly, there is nothing more potent than prayer: yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honor was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life! he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer; provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were Satan to appear, he would instantaneously fly: were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the shipwrecked mariner; an anchor unto them that are sinking in the waves, a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of ever-during joy; the mother of philosophy! The man who can pray truly, though languishing in extremest indigence, is richer than all beside: whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich, rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future; for so shall we obtain the blessings of the present and the future. Oh! may we all obtain them through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and forevermore! Amen.

## NATURE OF BENEVOLENCE.

The Rev. Mr. Cutler, of Quincy, at a late meeting of the Massachusetts Episcopal Missionary Society, thus addressed the president:—

"Charity, sir, begins at home;" but in order that it may thrive, it must look abroad. The Christian's *heaven* is not a selfish and solitary place: his path through this world is not selfish and solitary: and his soul should not be selfish and solitary. In heaven there is "a glorious company" of apostles:" "a goodly fellowship of prophets:" "a noble army of martyrs:" on earth there is "a blessed company of faithful people."

We are too apt to forget that in religion there are social duties as well as private. Too many appear to look upon this world as gone to wreck, and to consider their only business to swim for their lives. Too many appear to think, if they can keep their own heads above water, it is all that they can do. I admit, that while their worldly hopes, and sensual schemes are falling to pieces, and they are just stretching out their arms to swim in the ocean of faith; that their first business is to save themselves. But when a compassionate Saviour has preserved them from sinking; has set their "feet upon a rock," and ordered their "goings;" then to look back with indifference upon that dark ocean in which so many others are struggling; to sit down without a wish or a sigh; to turn their back upon these perishing souls; not throwing them a rope, not grasping those within the reach of their arm; but replying to every cry of the perishing, "Charity begins at home;" "how dwelleth the love of God in them?" It is true this is a lost and ruined world; that it is hard to keep one's head above water; but if it is hard for me, it is as hard for my neighbor: and if my feet are on a rock, and his are treading in the "deep waters," it is harder for him than it is for me. The command of the Saviour is, "when thou art converted, strengthen thy brethren," Luke xxii. 32.

The genius of the Christian religion is benevolence. But benevolence must have objects. God never put a spark of that celestial flame into the breast, that it might ever remain a spark. He intends that it shall have air: that that spark shall by and by glow into a flame; that it shall refine and purify its residence, and not only so, but assist in refining and purifying the world. It must have air: it must have objects, or it will die.

"Zeal is that pure and heavenly flame
The fire of love supplies."

And what is benevolence without zeal? A fire without a flame; which moulders away, and consumes the log of wood, without communicating light or heat to other objects. What is benevolence without zeal? It is any thing but that which drew the Saviour from heaven: it is any thing but that which drove Paul through perils by land and by sea: it is any thing but that which furnished recruits to the noble army of martyrs above: it is any thing but "that charity which seeketh not her own."

## THE GOOD WORK GOES ON.

We gave in our last, a list of seven Counties in the State of New-York, containing an aggregate of 275,716 inhabitants, in which it had been resolved by their respective Bible Societies, that every family should be supplied with the Word of God. We now have the pleasure of adding Columbia County, with a population of 37,970, and Long Island, with a population of 58,705. Making a total of 11 Counties, and 372,391 inhabitants; or nearly *one quarter* of the whole population of the State.

We trust no Bible Society in the State, and least of all the New York Bible Society, will feel that it has done its duty, till it has formed and fulfilled, in respect to the population within its limits, the resolution so nobly adopted by the Societies above mentioned.—*New York Observer.*

## BIBLES IN FOREIGN LANGUAGES.

Mr. Henry White, an Agent of the American Bible Society, has conceived the project of raising *One Hundred Thousand Dollars*, before the close of 1823, for the express purpose, under the direction of that Institution, of publishing and distributing the Holy Scriptures in the *Spanish and other Foreign Languages*. In this great work he has already made some progress. Three individuals at least have put down their names for $1000 each, on condition that the amount is raised within the time specified; and several others have given encouragement that they will do the same. The Board of Managers of the American Bible Society, at their last meeting, passed a resolution cordially approving of the object and efforts of Mr. White; in which, we are sure, the whole Christian community will concur. *Ib.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
OCTOBER 24, 1827.

ORDINATION AND LICENSURE.—At a meeting of the Muhlenburgh Presbytery, at Hopkinsville Ky. on the 22d Sept. 1827, SAMUEL Y. GARRISON was solemnly ordained to the Gospel Ministry, as an Evangelist; and THOMAS A. SPILMAN was licensed to preach the Gospel.

QUARTERLY MEETING OF PRESBYTERY.—The next quarterly meeting of the West-Lexington Presbytery is to be holden at Bethel Church, Fayette county, commencing on Friday the 2d day of November. The Sacrament of the Supper will be commemorated on the Sabbath; and the meeting, we expect, will be continued on Monday—making a *Four Days' Meeting*, or *Long Sabbath*. These meetings are designed altogether for religious worship; and from what we have recently seen and felt at Nicholasville and Danville, we have reason to hope that our God is about to pour out upon us, and upon our dying fellow men around us, a shower of divine grace, in answer to the prayers of his people.

FOUR DAYS' MEETING AT NICHOLASVILLE.—The meeting at Nicholasville, on the 5th, 6th, 7th and 8th inst., was attended with many circumstances of a very solemn, deeply interesting, and encouraging nature. The new meeting house was generally filled with auditors; but on the Sabbath, the concourse was so great that not one third of them could get into the house. Consequently there was a division; and the Gospel was preached in the new house, the old house, and the market-house, at the same time. The deep interest and feeling continued to increase from day to-day; and on Monday, the most solemn scene we had ever witnessed was presented before our eyes. After the conclusion of the Sermon, an invitation was given to all those who were *anxious* about the salvation of their souls, to present themselves before the pulpit, to receive the instructions, and the prayers of God's servants; when it is supposed near one hundred persons, of both sexes, from the youth of ten, to the men and women of sixty, came forward, trembling and weeping, apparently under a deep sense of their guilt and danger. Since the meeting we are informed that a number of these have professed a hope in Christ, and have come to the resolution, that let others do as they will, as for them they will serve the Lord.

MEETING OF SYNOD AT DANVILLE.—The late meeting of Synod at Danville, we believe, was the most solemn and interesting meeting ever witnessed in Kentucky. God's ministering servants, and people, appeared to be in a very unusual degree endued with the spirit of prayer and supplication; and the Almighty power of convicting and converting grace, was manifest in a most glorious manner. From the very commencement of the meeting, sinners were seen weeping, and trembling, and inquiring with deep anxiety, what they must do to be saved. During the process of the meeting, about sixty souls professed to have obtained the pardon of their sins, and an interest in the Saviour. Thirty-three of these were added to the Danville Church. The remainder were from the bounds of other Churches. Besides these, we suppose at least 50 others, on the last evening of the meeting, appeared before the pulpit, as anxious and inquiring souls.

DAY OF THANKSGIVING, HUMILIATION AND PRAYER.—The General Assembly of the Presbyterian Church, at their last meeting, recommended that the *second Thursday in November* be set apart as a day of thanksgiving, humiliation and prayer, by all the churches under their care. And in order that the churches in Kentucky be prepared to keep this day in a proper manner, the Synod of Kentucky, at their late meeting passed a resolution, advising all their ministers to preach a sermon on this subject, on some Sabbath previous to the time appointed.

## SYNOD OF KENTUCKY.

*Narrative of the state of religion within the bounds of the Synod.*

In consequence of the imperfection of returns from the several Presbyteries, it is impossible to lay before the Christian public, a full and fair view of the labours and successes, the afflictions and triumphs of the Church of God within the bounds of this Synod. Enough, however, may be said, to excite in every Christian feelings of the deepest sorrow, on account of the comparatively little progress which vital godliness is making, and at the same time to awaken the song of gratitude and praise, as well for favors received as for the tokens of better days to come in this part of the Zion of God.

We would first call the attention of our brethren to the evils which exist.

Among these may be recorded the propagation by some who profess themselves to be the friends of Christ, of doctrines destructive of the glory and interest of his kingdom. The mischievous opinions of antinomianism and the most subtle of all the species of infidelity, viz. the infidelity of unitarianism, are laboriously propagated within the bounds of some of our Presbyteries. If truth be important to salvation, such efforts on the part of heretical teachers, are highly calculated to call forth from Christians, and especially from Christian ministers, the most vigorous exertions to check the destructive influence of error, and spread abroad the knowledge of the truth which is according to godliness and is accompanied with salvation.

From various places within our bounds, complaints on the subjects of profane swearing, intemperance, and like sins, have reached our ears. O! how long shall men continue to drown the powers of their souls, cloathe themselves with disease, bring poverty and disgrace upon their families, blight all their earthly glory, and bury in perdition their immortal destinies, by the brutish vice of intemperance? Can nothing be done by the churches towards the extermination of this vice? During its present sessions, the Synod passed resolutions warmly recommending to all the members of our Churches to discontinue the use of ardent spirits, except when prescribed by a physician, and that each of the ministers of this Synod preach a sermon to their several congregations on this subject.

Sabbath breaking is another crying sin of our land. We hear with the deepest regret, of the contempt poured upon this holy day, by the driving of waggons and stages, the opening of mails, the travelling of men both of business and pleasure, and what is most painful of all to the Christian heart is, that this vice is not confined to persons not professing the Christian religion; but many who are members of the visible Church, who profess to place all their hopes of an eternal Sabbath in Christ, and have bound themselves to keep all his commandments, are to be found among the number of those who profane the Sabbath. If the professed friends of the Redeemer thus disregard his sacred institutions what are we to expect from his enemies? It certainly behooves Christians to be alive on this subject, and to avoid even the appearance of evil, lest by sinful neglect of the holy Sabbath, they become the occasion of the destruction of souls and blasphemy of the name of God.

Lukewarmness in religion, indifference on the subject of prayer meetings, the want of family religion, and especially the sinful omission of Christian parents to instruct their children and servants in the saving truths of the gospel, are evils, which, on account of their tendency as well as their prevalence in some of our Churches, are calculated to excite in the heart of every Christian, the most painful feelings. O that we could see, in all of our Churches, an unwearied attention to the spiritual interests of children and servants, whose souls are as valuable as the souls of kings and princes.

In some of the Churches under our care, there is prevalent a degree of coldness in religion, that is alarming. Gladly indeed would we conceal the nakedness and barrenness of the Church, lest the uncircumcised triumph over us; but candour and the hope that the Church may be induced to rouse herself from her lethargy and call upon her God, constrain us to mention them. O that the quickening influences of the Church's Comforter which is the Holy Ghost, may be breathed upon her, that the works of her hands may be established and the beauty of the Lord her God be upon her.

But from these gloomy scenes, so painful to every sincere disciple of our Lord Jesus Christ, we would turn the attention of the Churches to the animating and encouraging exhibition of the mercy of God. With gratitude and praise to the Father of mercies, would we record the tokens of his love in sending the Holy Spirit by whose presence and influence some of the Churches have been refreshed, and the pillars, at least in some sections of the empire of darkness, have been shaken. How long, O Lord God of the martyrs, shall the prince of darkness sit upon his throne and shake his cruel sceptre over the destinies of immortals!

Among the Churches which have shared, during the past year, the more especial influences of the Holy Spirit, may be numbered the Churches of Harrodsburg, New Providence, Paint Lick, Silver Creek, Buffaloe Spring, Hanging Fork, Lebanon, Springfield, Harmony, and Danville; all of which are within the bounds of Transylvania Presbytery. It is well known to the Churches, that a revival of religion has been going on in Danville and its College about eighteen months. It appeared indeed measurably to have subsided previously to the present meeting of Synod; but shortly after Synod commenced its sessions, the work was greatly increased. The whole number added to this Church during the last year on a profession of their faith, and independently of those added during the present sessions of Synod, is seventy. The whole number who profess to have obtained hope during the present meeting of Synod, is sixty. Of these, 33 were united with the Danville Church; the remainder will unite themselves with the Churches within the bounds of which they severally reside.

Other congregations, and in other Presbyteries, have enjoyed, since the last meeting of Synod, the special operations of the Spirit, though not to the same degree with those mentioned, and it would draw out this narrative much beyond its intended length to continue the detail. The Synod however, would express it as their belief, that there have been felt, during the past year, and are still felt in their Churches, more of the influences of the Holy Spirit, than for many years preceding, though for several years past, they have been increasing: And they would hope that the King of Zion is gradually extending the mild reign of righteousness and love, and that he will continue to extend it, until all within the limits of our beloved State, shall delight themselves in the liberty of the

Lord. The Lord accomplish his holy purposes according to his own pleasure.

Among other valuable institutions of benevolent enterprize within the bounds of this Synod, may be numbered, Bible Societies, Tract Societies, Education Societies, and Tract Depositories, of which there are several in successful operation.

Bible Classes are to be found in many of our Churches, and have been much blesed to the hopeful conversion of souls to a saving knowledge of the truth.

The system of Sabbath School instruction is adopted in many of our Churches, and we believe it is an important part of the great moral machinery by which our country is to be saved from moral desolation. The spiritual interests of our coloured population, in some of our Churches, have been attended to more, perhaps, in Sabbath Schools, than in any other way; and the Synod would urge upon all the Churches under its care, a more special attention to this important branch of Christian duty. How long shall this portion of our fellow creatures be left, through the negligence of Christians, in ignorance of the only plan of salvation? If Christians, unaided and alone, cannot stay the voice of their physical oppressions, let them at least prevent the cry of their moral oppressions from reaching the ear of God and drawing down vengeance on the land.

The monthly concert of prayer, as well as other associations for the same purposes, are attended to with interest and followed with happy effects in many of our Churches; and the Synod believe that the great cause of the withholding of the regenerating and sanctifying influences of the Spirit of God from any Church, is the absence of the spirit and exercise of prayer. It is true, that there are other concomitant causes, as there always will be where prayer is restrained. One of these causes is the want of proper missionary exertions. There is not one efficient Missionary Society within the bounds of Synod. In other States the case is different. Some of them have Domestic Missionary Societies, which offer sufficient inducements to Missionaries to labour under their care, and have thus succeeded in settling many ministers among them, who, having expended their little fortunes in preparation for the ministry have been obliged to leave their native State, still dear to them above all others, and go where they might meet with greater encouragement. Let Kentucky examine her own history for the last six or eight years, and say how far this is not the fact in reference to herself. We believe that, were the Churches more engaged in prayer they would enjoy, and consequently love, the gospel more, and would, therefore, adopt more efficient measures for the permanent establishment among them of the means of grace; and it is through the use of the means of grace that revivals are to be expected. But what are those to do who have among themselves the permanent means of grace? Answer: Let them adopt such measures as will enable their ministers to preach the gospel from house to house, and stir up in the pure minds of Christians, the spirit and exercise of prayer.

It ought to be added, that the Deaf and Dumb Asylum of Danville, is in successful operation, and that two of its members have been added to the Church since the last meeting of Synod, four others having been advised to defer their union until better satisfied of their interest in Christ.

Here would we pause to consecrate a monument of fraternal affection to the memory of our beloved brethren in the ministry, the Rev. Joseph P. Howe, Rev Samuel K. Nelson, and Rev. John Smith, who have ceased from their labours since the last meeting of Synod, and their works do follow them.

In closing their narrative, Synod would remark that their present meeting has been one of solemn and extraordinary interest. Not indeed, that such peculiar interest has been felt in the Synod as such, but in the frequent, united, and ardent petitions of its members, together with other Christians present, at the throne of grace. Here have they felt the influence of the Holy Spirit on their hearts, and in answer to their prayer, have witnessed scenes, similar, in some respects, to that witnessed on the day of Pentecost—of many sinners, under a deep sense of their guilty and perishing condition, inquiring what they must do to be saved. The Lord extend the trophies of his grace, until the earth shall be filled with his glory.

Brethren, pray for us. The peace of God, which passeth understanding, be upon all the Churches, through Christ Jesus our Lord: to whom be glory in the Churches, throughout all ages, world without end:—Amen.

*For the Western Luminary.*

## PRESBYTERIAN ACADEMY,

*At Elkton, Kentucky.*

The Board of Directors of the Presbyterian Academy at Elkton, Ky. announce to the public that the Second Session of their Institution will commence on the second Monday of Nov. 1827—under the care of the Rev. John J. Pierce, a graduate of the College of Princeton, New-Jersey, and also a graduate of the Theological Seminary of the Presbyterian Church. His Education, his experience as a Teacher, and his success in this Institution during the term now about to close, give good ground to believe that the youth committed to his care in this Seminary will be ably and faithfully instructed.

The Board would further give notice that the design of this Institution is to unite sound literature and sound morals, and to train young men for the church and the state who shall be the advocates of virtue and the able defenders of our free Institutions. And we believe that the situation of our Seminary, as well as the manner in which it is conducted, is well adopted to effect this design. It is located in a beautiful and healthful part of the country, surrounded by plain, intelligent and respectable christian people, affording facilities for social intercourse of the safest sort, and entirely free from the allurements of dissipation and extravagance.

Much might be said with regard to the permanent importance of correct moral training, and mental discipline in the first part of an education. If the youth imbibes correct moral and correct literary principles *at first*, he will have the surest guide in his whole subsequent progress, and the safer prospect of honorable success in after life. This is too plain to need illustration, and as we design, in this sketch, to state facts rather than arguments, we hasten to conclude this article by stating that we have, by a resolution, become auxilary and preparatory to the University of Tennessee.—That Institution has already attained an eminence which needs not the aid of commendation. Her benign influence, as it regards the literary, moral and religious prosperity of our rapidly growing population, is already beginning to be realized throughout the spacious valley of the west. It is well known that one favourite object of the University is the promotion and encouragement of Academies and preparatory schools, such as ours. This object has been shown to us, by the following record made in the minutes of her Board of Trustees, a copy of which has been transmitted to us, and is as follows, viz.—"*Resolved*, unanimously, that the Presbyterian Academy at Elkton, Kentucky be recognized as Auxiliary to this University—that this Board have the highest confidence in the Directors and Principal of said Academy, and that they will cheerfully extend to it all the countenance, aid and patronage in their power."

The price of Tuition in this Academy, for each session of five months, is $15—and there will be two sessions in each year. Boarding in respectable families, and at convenient distances from the school, is afforded at *one dollar* per week: so that the whole annual expense for a student in this Institution (exclusive of books, cloathing, &c.) need not exceed seventy-five dollars.

Signed by order of the Board.

ROBERT A LAPSLEY.

*For the Western Luminary.*

## METHODIST EPISCOPAL CHURCH.

Mr. Thos. T. Skillman you will oblige a subscriber by inserting the statement sent you, in your excellent paper.

From the minutes taken at the several annual Conferences of the Methodist Episcopal Church in the United States (including a small part of Canada,) it appears that there are three hundred and eighty-one thousand nine hundred and ninety-seven communicants in said Church.

Neat increase the last year was twenty one thousand one hundred and ninety seven.

From the returns made to the late Kentucky annual Conference at Versailles, it appears that there was a neat increase the last year in the state of Kentucky, of three thousand four hundred and seventy nine members.

Making the necessary allowance for the number of deaths, expulsion, &c. we think we are in bounds, when we say, that more than thirty thousand individuals voluntarily united themselves with the Methodist Episcopal Church in the United States, in the course of the last year.

*From the New-York Observer.*

## FOREIGN NEWS.

Since our last, Paris papers have been received here to August 28th, London to the 31st, and Liverpool to September 1st.

Swarms of Locusts had appeared in the neighborhood of Dantzic; in Poland, also, they were rapidly spreading. Every green plant was immediately destroyed by them.

In Syria the ravages of the plague had been frightful. In Aleppo and Damascus, the inhabitants died to the number of a thousand in a day. The city of Tokat, in the province of Sicoas, in Asia Minor, (celebrated for the rich copper mines in its vicinity,) has been nearly destroyed by an earthquake, which also did great damage in the adjacent country.

A letter from Jassey, capital of Moldavia, dated Aug 3d, states, that the wind abated on the night of the 1st of Aug. and the remaining part of the city was saved from the fury of the flames. A tract of half a league was covered with smoking ruins, and the streets and squares were strewed with dead bodies. The principal warehouses, palaces and churches, are in ruins.

GREECE.—An Odessa date of Aug. 28, says, We have news from Constantinople to the 2d of this month. The result of the conferences at London, respecting the pacification of Greece, rendered the Porte very uneasy, though the certainty that the Courts of Vienna and Berlin did not take any part in them, had produced a favorable impression in the Divan. People were, however, convinced that the Porte would let things come to the last extremity. The Courts of St. Petersburgh, London, and Paris, had not yet caused the Ultimatum to be presented, with the indication of a period of thirty days, according to the Treaty, and as the ratifications of the three Sovereigns are indispensable, it could hardly be presented before the end of the month. The Count Capo d'Istria, who is going to Greece, is said, at St. Petersburgh, to have with him the value of 5,000 000 of rubles.

CAPTURE OF A TURKISH FRIGATE.—A letter from Zante, of August 2d, contains an account of the capture of a Turkish frigate of 36 guns, and a galliot, by Admiral Cochrane. The frigate was much cut up, and surrendered in ten minutes. The cannonade was heard at Zante at noon, and the next morning the Hellas with her prizes passed near the Island and proceeded towards Clarenza, to anchor and fit out the prizes. The Greeks have gained a victory in the Peloponnesus.—Ibrahim Pacha assembled all his forces to attack the Citadel of Corinth, and put himself at the head of the Arabs. The Greeks met near Vostiza, and compelled him to retreat with loss.

The Philadelphia Bible Society have fixed the period of supplying every destitute family in Pennsylvania with the Bible, at three years. *Ib.*

MARRIED,

In Scott county, on the 16th instant, by Rev. J. Cabell Harrison Rev. SAMUEL WILSON of Columbia, (Ky.) to Miss SARAH M'CROSKY, daughter of Mr. M'Crosky, near Cherry-Spring Meeting-House.

*From the Connecticut Observer.*

## THE LOOKER-ON.

*"God loveth a cheerful giver."*

One of your correspondents has requested me to give my thoughts more in detail respecting those "principles of action" which Christians must adopt, before the benevolent societies of the present day, can attain their highest possible degree of efficiency and usefulness. With this request I do most cheerfully comply; not because I expect to develope any new truth, but because whole multitudes of professed disciples of Christ, are either disposed entirely to deny and forget their obligations to consecrate their *property* to God, or yield a partial and reluctant compliance. While a few choice spirits with consistent and apostolic zeal are willing to *give* as well as *talk* and pray in the cause of benevolence, thousands and hundreds of thousands are well contented to give the subject a passing thought, and then dismiss it to long oblivion. But did my powers bear any proportion to my zeal, I would raise my voice to such a note of remonstrance and alarm, as should break in thunder on the ears of such avaricious souls, and either arouse them to their duty, or drive them from the pale of the church.

The mode of reasoning on this subject, is extremely simple. We are God's creatures; receiving from him all that we have; bound to consecrate to his service all our talents, influence, and property: and living under a dispensation in which benevolence to man is the most acceptable sacrifice to God. These principles are laid down in the word of God in explicit terms, and recognized in the covenant vows of every Christian, in the most unqualified manner. Unless, therefore, every wise plan of benevolence finds in him a sincere and practical friend, he violates the laws of God, and betrays beneath the assumed mask of his profession the sordid propensities of his soul. But my intention is, not to prove the duty of Christian benevolence, but to state a few principles for the performance of the duty.

1 Let every one give *cheerfully*. The employment of your money in schemes of Christian benevolence, enables you to pour the balm of consolation into many wretched hearts, and perhaps will be the means of elevating some degraded fellow being to the endless glory and felicity of heaven. What then can be a more rational source of cheerfulness than the power of promoting the happiness of intelligent and moral beings? All holy beings would delight in such a work; God himself would find happiness in it. If, therefore, you have been regenerated by that Spirit whose fruits are love and charity, you will, you must rejoice at every opportunity of promoting the welfare of mankind. If then you hold back, with avaricious grasp, whenever it is in your power to bestow, or if you give with a reluctant and grudging mind, you do not possess the spirit of Him, who though he was rich yet for our sakes became poor; you love money better than you love God, and may surrender your hollow pretensions to religion.

2 Give *systematically*. System is essential to the right discharge of every duty. No one who intends to lead a life of piety, will leave his hours of devotion to the mercy of accident, but in all his plans and employments, will set apart a portion of his time for the duties of prayer and meditation. So likewise the man who intends conscientiously to perform the duties of Christian charity, must act with system. In all his schemes for the acquisition of wealth, he will resolve to devote a portion of his gains to the cause of benevolence. In planning his annual expenditures, he will not fail to include among the items, an allowance for the calls of charity. This allowance he will regard as entirely consecrated, as a thing which it would be as sacrilegious to divert from its destined purpose as to waste in idle profusion the necessary maintenance of his family. He will endeavor so to regulate his charities, as to give some aid to all the numerous societies for relieving the countless forms of human suffering. And knowing that so long as the world shall continue, objects of misery & vice will ever be found, he will steadily carry forward this system to the very end of life. Let every individual Christian pursue this course, and he would be in effect an auxiliary society, lending his ready and efficient aid to the cause of Bibles, Tracts and Missions. But how different from this is the habit of most men, who never think of giving, unless an application be forced on them by some agent or collector; and then giving rather to be free from importunity, they dismiss the subject from their plans and thoughts.

3. Let your charity be the avails of *self denial*. By this I mean that your liberality should be so great, that it will cost you some sacrifices. Give, until your donations require from you the surrender of some private gratifications,—the restraint of some of your wishes. For if you only give so much as is entirely compatible with your convenience, I see no holiness in the act,—I see no obedience to that command which requires you to seek *first of all* the kingdom of God. I see nothing which may not be consistent with supreme selfishness. You are under as much obligation to exercise self denial in *giving*, to diffuse abroad the gospel, as the devoted missionary is bound to exercise the same virtue in his personal efforts to effect the same object. Both you and he are under the most solemn obligations to obey the explicit injunction of our Saviour; Go ye into all the world and preach the gospel to every creature. If then while he leaves all the comforts of home and civilization, the delights of Christian and social intercourse, and endures a thousand nameless and overwhelming hardships among a heathen and degraded people, he does *no more than his duty;* you fall *far short of your duty*, unless you are willing to endure as much self denial, to furnish him with every facility in his work, and urge forward the sacred cause of benevolence. All cannot preach the gospel, but all may, and all should do much to aid its progress; and he who will not make sacrifices to effect this, gives decisive evidence, that he loves not the cause. With respect to the precise sum which each individual should give, or the exact proportion of his income which charity may claim, no general rules can be settled. Scripture has not told us, and human authority has no right to decide. Our great Creator and Governor has seen fit to give no other directions than are contained in the general principles of the gospel, for the express purpose, I doubt not, that our characters might be tested and developed by the use we make of those principles.

4. Give *prayerfully*. If you are endeavouring to live a devout life, you think yourself competent to no duty without fervently imploring divine assistance. Perform then the duty of religious charity in the same manner. If you really doubt whether you are able to afford any specified sum, make your doubts the subject of humble petition to God, just as you are accustomed to spread your other difficulties before your heavenly Father. If you do this with an honest and candid mind, your perplexity will not be long or distressing. Consider too that the success of every benevolent work depends wholly on God; that you may expend all your possessions, and devote all your time and labors in vain, if He withhold his blessing. While therefore you freely bestow your alms in the cause of benevolence, forget not to accompany them with your fervent prayers to the throne of grace.

These, then, are the principles which ought to guide us. Let every individual, as God shall afford him the means, give *cheerfully, systematically, with self-denial, and prayer*, and I doubt not every benevolent society of the present day would rise to greater efficiency and usefulness, go steadily and majestically forward, shedding gladdness and piety in their track.

It is very certain that many of these societies are moral engines of immense power. If brighter days are ever to dawn upon the benighted parts of our world, these must be the means of diffusing the light.—Let every one who loves his Saviour and his fellow-men, who has a prayer to offer or an effort to make in the cause of Zion, foster them with his prayers and his aid, and thus contribute to hasten that time, when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.

A. B.

## WHITEFIELD.

The following extract, relating to this extraordinary and faithful servant of the cross, is extracted from an American novel, entitled *The Rebels, or Boston before the Revolution*. As we have not seen the work itself, we can say nothing of its merits or demerits, as a whole; but this sketch will prove acceptable to all who feel an interest in the life or character of the excellent divine, whose manner of preaching it pourtrays.—*Antidote.*

There was nothing in the appearance of this extraordinary man which would lead you to suppose that a Felix would tremble before him. "He was something above the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively; in recovering from the measles, he had contracted a squint with one of them, but this peculiarity rather rendered the expression of his countenance more remarkable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite in an orator." To have seen him when he first commenced, one would have thought him any thing but enthusiastic and glowing; but as he proceeded, his heart warmed with his subject, & his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow beings.

After he had finished his prayer, he knelt for a long time in profound silence; and so powerfully had it

affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house.

Before he commenced his sermon long, darkening columns crowded the bright sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able."

"See that emblem of human life," said he, as he pointed to a shadow that was flitting across the floor; "It paused for a moment and concealed the brightness of heaven from our view—but it is gone.—And where will ye be my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor unworthy preacher. In a few days, we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly which will gather before his throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate—whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavour to mortify the flesh with its affections and lusts? that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, oh false and hollow christian, of what avail will it be that you have done many things—that you have read much in the sacred word—that you have made long prayers—that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if instead of loving him supremely, you have been supposing you should exalt yourself in heaven, by acts really polluted and unholy? "And you, rich man, wherefore do you hoard your silver? Wherefore count the price you have received for him whom you every day crucify, in your love of gain? Why, that when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot pillowed and cushioned about him."

His eye gradually lighted up, as he proceeded, till towards the close, it seemed to sparkle with celestial fire.

"Oh, sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning, which played on the corner of the pulpit, "'Tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. "It was the voice of the Almighty, as he passed by in his anger!"

As the sound died away, he covered his face with his hands, and knelt down beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly by, and the sun, bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow; & praise him that made it Very beautiful it is in the brightness thereof It compasseth the heavens about with glory; and the hands of the Most High have bended it."

The affect was astonishing. Even Somerville shaded his eyes when he pointed to the lightning, and knelt as he listened to the approaching thunder; while the deep sibility of grace, and the thoughtless vivacity of Lucretia, yielded to the powerful excitement, in an unrestrained burst of tears.

"Who could resist such eloquence?" said Lucretia, as they mingled with the departing throng.

*From the N. H. Sentinel.*

## THE MISFORTUNES OF FLORA.

Flora was once a healthy and charming girl. She was the darling object of parental affection, and gained the esteem of all with whom she associated Her cheeks were blooming as the morning rose, and her eyes bright as the stars of evening. She was ever attentive to the wants of her parents, and delighted to render them any service in her power. She possessed a sound mind, a healthy body, and a pious heart. In short, all the virtues, which can grace and adorn the female character, were exhibited in her conduct,

Thus she lived until she had reached the age of sixteen, when her father, desirous that she might have a finished education, sent her to a young ladies' school. This he did with considerable reluctance, as she was his only daughter, and particularly endeared to him on account of her faithfulness in performing every office of kindness and final duty. Nevertheless, the desire that she should possess the accomplishments of a finished lady at length overcame the warm affections of his heart. Flora left the peaceful abodes of paternal affection with much reluctance. But ah! how changed the scene!—She was soon introduced into the company of young ladies, (so calle ) when they all gazed at her apparently astonished. Flora was much mortified, and took the first opportunity to inquire why she attracted so much attention. She was readily informed that it was on account of her *great red cheeks and corpulency*. This was entirely new to her. She had never once thought that, in order to be a lady, she must be pale as a sheet slim as a pipe's tail, and straight as a candle; and eat only a biscuit and custard at a meal. However, she was so charmed with the white skin and delicate little fingers of her companions, that without hesitation, she resolved to be as delicate as the rest. Accordingly she abstained entirely from eating meat & all strong food, & for a time confined herself to a buiscuit a meal, notwithstanding the cravings of appetite were almost intolerable. She also had recourse to lacing; and in order to keep the body perfectly erect procured an instrument, which may properly be termed a *consumption board*. as it tends directly to that disease. This process had the desired effect. In a few weeks, her rosy and full cheeks became palid and emaciate, so that she was tho't to be a delicate and finished lady.—If the tale were to stop here, it would end very well—but alas! the worst is yet to be told.—Health, that sweetest blessing which heaven bestows, now departed from her breast to return no more. In exchange for delicacy, she had given health, strength and comfort. Her constitution is impaired, and she has an obstinate cough, which threatens her life. Her parents have expended much property in procuring medical aid; and it is to be feared that they will soon be compelled to resign their beloved Flora to the cold embraces of death.

## "CHRIST IS ALL AND IN ALL."

"Perhaps the idea of the apostle in this passage is, that there is every thing in the Saviour which a poor sinner can need. Is he in danger, on account of his sins, of eternal misery? Christ saves him as a 'brand from the burning.' Is he dead in trespasses and sins? Christ quickens him by his almighty power. Is he guilty? Christ washes away his sins in his own blood. Is he polluted? He sanctifies him by his word and Spirit. Is he spiritually destitute of raiment? Christ clothes him with the immaculate robe of righteousness. Is he afar off from God? Christ brings him nigh by the blood of his cross. Is he an enemy to God? Christ destroys that enmity, and sheds abroad his love in his heart by his Holy Spirit, which he gives him. Is he blind through the natural ignorance of his mind? Christ opens the eyes of his understanding, to behold the divine glory. Is he a mourner? Christ, as the consolation of Israel, is his comforter; yea he gives everlasting consolation and good hope through grace. Is he weak? He strengthens him with might in the inner man, and makes him more than a conqueror over all his enemies: he translates him from the kingdom of Satan into his own. Instead of being the child of wrath, and an heir of hell, he makes him a child of God, and an heir of eternal life and glory. Oh yes, the Lord Jesus Christ is ineeed every thing to a poor sinner. He is his 'all in all.'"

The grave, from Christ's having lain there, is sanctified, perfumed, and consecrated to all true believers, and becomes, instead of a place of corruption and putrefaction, a bed of rest and peace, where the body reposes till the morning of the resurrection. And what believer need fear to go down into that cavern, however dark, where he can trace the footsteps of his best friend? The grave is the portal to eternal life, where the brighest sun that ever shone, set; and, in setting, left such a glorious refulgence, as to radiate and illuminate that dark subterraneous passage, and enable us to look beyond it, to that exquisitely beautiful region where this same glorious Sun of righteousness shines in its meridian splendor, to set no more.

The Spiritual Christian when he departs this life, is like the setting sun in the western hemisphere—his rays are not lost in the ocean into which they appear to fall; for, tho' veiled from us, they are shining with resplendent brilliancy in a new and eternal horizon, to set no more.

The fall of others should teach us humility and watchfulness, and should make us instant in prayer, lest we also be tempted, and be overtaken in fault. Let us remember our obligation to the restraining and renewing grace of God, which alone maketh us to differ.

"It costs us more to be miserable, than would make us perfectly happy; how cheap and easy is the service of virtue. How expensive is vice!"

DEATH OF MOSES.—BY DR. WATTS.

Sweet was the journey to the sky,
The holy prophet tried;
"Climb up the mount," said God, "and die;"
The prophet climbed, and died.

Softly his fainting head he lay
Upon his Maker's breast;
His Maker sooth'd his soul away,
And laid his flesh to rest.

In God's own arms he left the breath
That God's own spirit gave;
His was the noblest road to death,
And his the sweetest grave.

*From the Calvinistic Magazine.*

EFFICACY OF PRAYER.

Prayer has an influence upon the mind of Jehovah, as well as upon the mind of him who prays. Here, philosophers, "falsely so called," would put in their queries about the consistency of the desires and petitions of fallible, pitiable, impotent man, influencing the counsels of Heaven, and controlling the events of Providence. They exhibit a most wakeful, and tender solicitude, for what, perhaps, they don't believe—God's immutability and purposes. We are anxious to deny neither; for he saith, "He knows the end from the beginning," and "that with Him there is no variableness, neither the shadow of turning." Yet we believe that these truths do not subvert the use of means, but should nerve us for more ardent and energetic exertion. For divine prescience is not fate, neither is the unchangeableness of God destructive to human liberty. If our opponents would come to the Word of Inspiration, our argument would be easy. But passing these sacred pages, let us open their prized volume, the Book of Nature; and there we are triumphant, for it never speaks contradictory of the Bible. Look to yonder picture in the opened volume. Mark the beautifully variegated and brilliant colouring, the diversified, inimitable forms and attitudes, in the pleasing scene. It is a garden. Read its history:—"It has been selected with care, enclosed with skill, and cultivated with diligence. The individual to whose fostering care it owes its charms, has planted and manured every seed, and moistened them with the sweat of his brow. He helps the expanding flower to unfold its leaves, plucks the deadening weed, and removes the withered branch. This you behold and read in your Bible, my sceptical friend. But you say, it is written there also, in characters so large that the dimmest vision may read—"that God's purposes change not."—"He sits a sovereign on his throne"—"His fingers paint the smallest flower, and give impulse to the mightiest planet." Now, dear sir, reconcile his particular providence and immutability, with the care, diligence, and success, of him who plants, and prunes, and forms that elegant parterre. You cannot—*these things contradict not, but transcend finite reasonings* Yet would you deny the absurdity of expecting such order, beauty, and usefulness, without exertion? Certainly not ---There could be no such fertility, nor blossoms, nor fruit, without the most assiduous and unremitting labour. Then only suppose, that in yonder clustering bower, morning and evening prayers ascend, for dews, and rains, and softly breathing zephyrs. Can you pronounce prayers as a part of the system of means, at variance with God's unchanging plan, while all the rest is not? You cannot, and maintain the credit of consistency. Then come with me and pray; you then will learn that—

"Prayer ardent, opens heaven, and pours
A flood of light upon the consecrated hour
Of man in audience with the Deity."

TWENTY FAMILIES CAN SUPPORT A MINISTER.

"Any church and society that can number forty or even thirty families can support a minister. Let him throw himself among them like an angel of mercy, and toil exclusively for their salvation, and *see* if they will not support him Let him know nothing but Jesus Christ among them and solve the problem—if it be a problem—whether the Saviour will not put it into the hearts of his people to support him.—Any church and society that can number *twenty* families, with the help of 75 or 100 dollars which they can obtain from a Missionary Society, can obtain a minister—if they can get one who will labour *wholly* for God instead of labouring *partly* for himself

These statements are not made inconsiderately. I know, if I mistake not, the church which for a few years after the settlement of their present pastor, paid for the support of their minister, a heavier tax than any other in Vermont. He gave himself wholly to his work, and, under God, depended wholly on his people for the means of living. The burden was heavy, and some of those who were called upon to sustain it, would have been glad to see their minister engage in some worldly occupation—as their former minister did—for his own support. But others, and the more judicious, perceived that he was taking the best measures to relieve them. He toiled in his business—rose in his profession—increased his influence—brought a large number within the walls of the house of God, to hear his well composed and powerful discourses; and though, till the present time, they have enjoyed no special revival of religion, yet other helpers have come up to aid in supporting the minister. Their Zion has received an encouraging degree of beauty and strength, and there is in operation among them a moral power which cannot fail to secure the happiest results. I cannot look on that place now, reflecting on what it was six years ago, and considering the means by which the change has been wrought, without being perfectly satisfied, by the testimony of fact, of the correctness of the doctrines maintained in these letters.

I know a minister, and am happy to be permitted to call him my friend and brother, whose lot was cast, a few years since, in the midst of a people feeble in the means of supporting him, and weakened by divisions Long was it considered doubtful whether they could sustain him. But, instead of resorting to secular business to supply his own wants, he gave himself to his appropriate work. He toiled for Jesus Christ and the good of his people, trusting in God that he should not be left with a rising family, to want and suffering. The result shows that he was right—that he did not trust in vain. For while he has been giving himself to study and pastoral labour, the Lord has been raising up those who willingly and cheerfully sustain one who toils exclusively for their spiritual good.

I know the place, too, where, some twenty or thirty years ago, was embodied a large and wealthy church and society. At that time they had a minister—if such he deserved to be called—who was as much a farmer as a minister. As he could nearly support himself, and seemed disposed to do it, his people, of course, gave him the opportunity. His neglect of study was soon discovered in the pulpit. His people began to think that it was time poorly spent to go to the place of worship and sit under his ministry. They paid him very little; and he, as a minister, earned but very little. Sectarians came in—the congregation was scattered—the minister was obliged to leave, not for the want of support, but for the want of hearers—the church has become almost extinct—it has been a waste place for years!

Would to God that this was the only fact of the kind that could be produced. But alas! there are many which bear a strong resemblance to it, if not already entirely waste. And the number is considerable to which every part of this description is applicable.

And now, my dear brother, are not the results I have mentioned—both those which are happy and those that are unhappy—just what might have been anticipated on learning the causes that produced them? Will not the Lord sustain and bless the labours of the minister who gives himself *wholly* to his work? Will not such a man rise in his profession, enlarge his influence, and breathe forth an invigorating, healthful spirit on those around him? And, on the other hand, can we expect any thing but a decline of ministerial influence—lessened congregations—weakened churches—feeble ministerial support—and spiritual night, when the minister "leaves the word of God to serve tables?"—*Vt. Chronicle.*


CENTRE COLLEGE.

THE ensuing session will commence the first Monday in Nov. and end about the middle of July next.

The faculty consists of the
Rev. GIDEON BLACKBURN D. D *Pres. Professor of Moral Philosophy, Belles-lettres &c.*
JAMES M. BUCHANAN, A. M. *Professor of Natural Philosophy, Mathematics, &c.*
ALBAN G. SMITH, M. D. *Professor of Chemistry.*
W. R. THOMPSON A. M. *Professor of Languages, (assisted by Mr. N. RICE)*

The price of tuition will remain as heretofore, half yearly in advance.

Board in the Refectory under the direction of Mr J. I. Miles, as follows, payable half yearly in advance, in Specie.

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| Board including candles | $1 25 pr. week |
| Lodging | 25 cts. " |
| Washing | 25 cts. " |
| Fuel in Winter | 25 cts. " |

The whole charge for board &c., not to exceed 2 dolls. per week in the winter season and 1 dol 75 cts. per week in Summer.

The sessions in future will commence the first Monday in October, and continue till about the middle of July following. JAMES HARLAN, *Secretary of the Board of Trustees.*
Danville, Ky. Oct. 13, 1827. 2t.

FEMALE EDUCATION.

THE subscriber has chosen a country situation, principally for the education of females, where he has taught for some months past, near the great road leading from Lexington to Richmond, and about eight miles from Lexington. He is desirous to introduce as a part of female education the study of the Greek Scriptures, believing it to be entirely practicable, and a most important attainment for future usefulness. His school is limited to twelve, with the exception of those who may board in his family. He would wish to receive about eight or ten boarders. His next session will commence with the month of November. JOHN TODD.
Oct. 16th, 1827.

BAXTER'S CALL
TO THE UNCONVERTED.

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